Mennonite Research Journal

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L.M.S. Campus with Library Site in Upper Center. Courtesy 1946 Laurel Wreath

The Conference Recommends A New Libraries-Archives Centre

Ira D. Landis

About forty-five years ago, Henry G. Reist, Schenectady, New York, offered the Lancaster Mennonite Conference a new, equipped Library in Mt. Joy. The Bishop Board saw fit to reject the offer. Meanwhile, most first source materials have left these parts and others forever disappeared in smoke.

Bishop Christian Herr (1780-1853) produced our first history, but his library was burned. M. G. Weaver (1852-1935) and Henry H. Hershey (1855-1946) worked single handed, and the former wrote: "Many miles were traveled, numerous tombstones in neglected graveyards were deciphered, many days were spent in searching old, dusty records and legal papers, and public and private libraries were visited for dates, names, connections, and proofs of traditional lore. Often we were disappointed and wrongly led, but lured on by an insatiable longing and desire for more data and a fuller understanding of the conditions and surroundings in which our ancestors lived, we continued our work in the hope that facts, which were never published before or which were long forgotten, might be here given in the history of a people who made it possible that we might enjoy these great and wonderful blessings which God through them transmitted to us."

Good as his 1931 **Mennonites of Lancaster Conference** is, it has many things to be desired, especially prior to 1850, and but little documentation is found throughout. He has left few first sources.

Some have been collecting some historical materials and cemetery records more recently and Christian E. Charles, a vivacious bibliophile and a wholesale book collector over the last decades, have made a significant contribution to the Conference. By 1956, a Study Committee was appointed by the Bishop Board and the Executive Committee of the Mission Board to know how to handle the gift of the Christian E. Charles Library. By their labors an Historical Society was appointed by the Bishop Board in the Spring of 1958. We used rented quarters in the basement of the Mission Board building at Salunga and laid the foundation for a broad historical and archives reference library.

After three years of deliberation, a Constitution and By-Laws was agreed upon. It was presented to the Bishop Board and they ratified this. Having advanced so far, we look forward to expanding our resources in a new building.

The Bishop Board had appointed a Site Committee of Henry E. Lutz and Amos S. Horst. The Society appointed J. Paul Graybill and Daniel D. Wert. Frank M. Enck replaced the late Henry E. Lutz. Sites at three different places were inspected: two at Salunga, one at Landis Valley and two on the L.M.S. Campus. The Society later appointed an Investigating committee of Earl B. Groff, Norman W. Nauman and Daniel D. Wert. They recommended the L.M.S. site, after they had met the Trustees Board of the Lancaster Mennonite School, November 7, 1960. They had this word: "Moved and carried that we favorably consider the idea presented by the site committee of the Historical Society of Lancaster Mennonite Conference for a site for a Historical Center, and that we agree that land needed for it shall be available to them without charge, for either a lease or ownership."—November 1, 1960 With the site at L.M.S. approved and reconfirmed in January by the School Board, things moved rapidly on a few fronts.

On November 17, 1960, the Bishop Board has these minutes:

> "Minute 6—J. Paul Graybill presented a recommendation from the Historical Society that the Historical Archives and Library be built on the Lancaster Mennonite School grounds.
> Recommendation approved.
> Minute 7—By proper action the proposed Constitution and By-Laws of the Lancaster Conference Historical Society were approved.
> Minute 8—Moved that we present the Constitution and By-Laws of the Lancaster Conference Historical Society, and the proposed plans for a building for Historical Archives and Theological Library for approval at the Spring Conference.
> Passed."

The Historical Society on January 9, 1961 had this minute: "An official invitation to the Mennonite Information Center (C. C. Graybill-Daniel D. Wert) to use our facilities in our new building, the same to be drawn up by Earl B. Groff and the Secretary. Passed."

The reply was received on January 30, 1961: "Moved and seconded (Leslie K. Hoover - Daniel M. Glick) that we express to the Executive Committee of the Mission Board our opinion favoring incorporating with the Historical Society at their headquarters and that our Chairman report this action to the Historical Society.

"The Committee favored having a joint session with the Executive Committee of the Mission Board and the Historical Society."

The later action was taken. The Executive Committee of the Mission Board favored it and on March 7, the Mission Board approved the Executive Committee action.

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A Comfortable and Happy Home

Ira D. Landis

"Sept. 27, 1878: Weather clear and warm. I went to the residence of Christian E. Miller, Conestoga Township, Lancaster County, Pa., where I remained for the night. In this place I became fully convinced that the enjoyment of domestic comforts and happiness does not require large and eloquent dwellings. The house now occupied by said Mr. Miller was built A.D. 1759, 118 years ago, but by the solid appearance of the house it may stand as a monument of ancient handicraft, until it shall give coming generations the rare chance to celebrate the second Centennial Anniversary within its walls. The successful result of giving practical, parental, good examples to their children attracted my attention, and as the imitation thereof must be interesting to some others, I make a note in my diary, viz.,: Mr. Christian E. Miller and his wife (by birth (Susan) Harnish) are blessed with a promising and well-doing family, consisting of one son and four daughters, whose obedient disposition to lead industrious and moral lives, gives great happiness to their parents. Hence they have attained the high respect of the neighbors and all others."[1]

* * * * * *

Christian E. Miller, son of Joseph and Susan Miller of the Miller Homestead, Conestoga, R. 1, was born Mar. 31, 1809. He grew to be a very heavy man, always living on the Miller home place near the River Corner Meetinghouse. He married Susan Harnish (Feb. 23, 1815-Apr. 27, 1888) a daughter of Jacob (Sept. 11, 1779-Dec. 22, 1861) who married Sept. 29, 1807, Catharine Eyman (Sept. 29, 1788-Aug. 26, 1854). He was a son of Michael Harnish (died 1790) and Barbara Stehman (1719-1780), who was a son of Jacob of Immigrant Martin and Magdalena Harnish of River Corner.

Their Family[2]:

1. Eliza H. Aug. 5, 1839-1861 S
2. Catharine Jan. 17, 1842-Nov. 4, 1911. Wife of David H. Hess Aug. 29, 1837-June 14, 1916.
   Children: Abraham, Maris
3. Martha H. Nov. 29, 1844-Nov. 4, 1929. S
4. Caroline H. Jan. 12, 1847-1874. S
5. Mary H. Sept. 20, 1849-Aug. 6, 1929. S.
6. Susan Harnish. Oct. 5, 1851-July 10, 1936. Wife of Jonas F. Shertzer July 17, 1856-July 17, 1938.
   Children: Pre. Landis, Jonas, Ira, Mabel, Ada (d.y.)
7. Abraham H. Feb. 17, 1854-Jan. 11, 1929. Married Lizzie H. Kreider Oct. 27, 1864-Dec. 24, 1937.
   Children: Christian K., Amos K., Kathryn K., w of Chester M. Kendig, Ella K., Cora K. and Elizabeth (Inf.)
8. Fannie H. Mar. 23, 1859-Jan. 14, 1926 m Wid. Abram B. Miller dsp Mar. 12, 1846-Oct. 10, 1913; Wid. Fannie H. married Wid. John H. Becker Sept. 8, 1853-Oct. 22, 1929.

All the children, by the wise and practical Christianity beheld from childhood, accepted the faith of their progenitor, also most of the grandchildren and many great-grandchildren followed. He showeth mercy unto thousands, forgiving iniquity, transgression and sin (Ex. 34:7a). It pays to live for God in this life.

He served the church in his quiet way. He saw two stone meetinghouses erected at River Corner, his home congregation.

In June 1890, he had returned from the local blacksmith shop on horseback. He alighted and had a stroke in the orchard on higher ground, north of the buildings. The orchard had been moved with a scythe and he wanted to help in haying. They hauled him down to the buildings on a wheel barrow and a few days later, June 12th, he answered the last summons. He was buried, after a large funeral, in the nearby River Corner Cemetery with his parents, wife and kin.

* * * * * *

Benedict Eshleman died before August 5, 1780, married Anna Stehman (died March 26, 1787). He was a son of Pitter Eslman, 50, and (w) Magdalene who came to Philadelphia, August 28, 1733. He settled in Cumru Township, Berks County. Joseph Stehman of Manor had a very nice daughter, Anna, and being of the same faith (Numbers 36:6) and both possessing supplemental, sterling qualities, he married her about 1739 and settled in Conestoga Township. God blessed them with this family:

1. Benedict J., -November 1795 married Elizabeth Stehman, daughter of John Stehman-Barbara. 8 ch. Widow married Yost Herback and moved to York County.
2. David, August 16, 1794, married Nov. 8, 1769 Maria Hershey[5] and later Barbara Groff, widow of John. 6 ch. Hopewell Twp., Huntingdon County.
3. Feronica, April 29, 1740-July 30, 1832, married August 15, 1762 John Mylin, 1739-Sept. 3, 1823. 5 ch.
4. Anna, -Mar. 26, 1787 married Peter Resh.[6]
5. Elizabeth, April 16, 1752-Sept. 6, 1828, married April 4, 1775 George Kendig, 1750-Nov. 17, 1823, Pugh Mills, Miller. 3 ch.
6. Barbara, May 22, 1757-Nov. 21, 1823, married Abraham Herr, October 9, 1751-November 26, 1823. 9 ch.
7. Maria married Dec. 27, 1782 Richard Burk.
8. John married Oct. 5, 1783 Barbara Brunner. 5 ch.

The Benedict Eshleman House where Christian E. Miller lived

This Benedict[7] obtained 600 Acres on June 5, 1727 and lived hereon.[8] He built the Christian E. Miller house in 1759. This is the home of Raymond D. Geib.[9]

In 1755 he donated grounds for the present River Corner Meetinghouse[10] on lands that he purchased from his father-in-law, Joseph Stehman, in 1742. In 1760-1765, he had obtained another tract and by 1770 had a third. John obtained the home plantation; Benjamin, 200 Acres "where he resides"; David,, "his present home," 200 Acres.[11]

In 1764 he built near Shenk's Ferry, where Richard, son of George Wolf, now lives, and later on the present railroad property, three quarters of mile southeast of latter. The Jacob Bouserman property in the early seventies of the last century became railroad property. This has been razed for years, although foundations are yet discernible. The original Eshleman cemetery, where apparently Benedict and Anna are buried, was nearby.

On March 20, the writer went in search of this cemetery.[12] He passed the River Corner Meetinghouse, turned left down the River Road to the home of Wesley Rice. I asked him about it. Yes, he worked on the railroad in his time and therefore saw it. We together went down the North Pequea Road to the Railroad Bridge and left our car beyond. We walked about 4,000 feet due West, taking the left branch of the trail twice. It was found, down on the right towards the railroad, in acres and acres of woods, hidden away from man. Ellis and Evans never heard of it. Here we found the following stones:

Henrich Eschleman (s Benjamin-Veronica), Nov. 17, 1802 -Feb. 12, 1829, 26-2-23

David Eschleman (s Benjamin-Veronica), Nov. 30, 1799-June 23, 1821

Benjamin Eschleman (s Benedict-Fanny), Sept. 28, 1796-July 22, 1830[13]

Benjamin Eschleman III, Aug. 19, 1767-Sept. 11, 1843, 76-0-22

w Veronica Eschleman, Mar. 16, 1764-May 7, 1844, 80-1-21

(Continued on Page 23, Col. 1, Bottom)

Lancaster Mennonite Conference In Business for the King

Ira D. Landis

The Lancaster Mennonite Conference of 15,180 members, 80 percent clustered in Lancaster County, but the rest over eastern United States and a sprinkling around the world, so that it can be truly said the sun never sets upon this Conference. With our membership in foreign countries, we would constitute about 22 percent of the (Old) Mennonite Church.[1]

Our institutitons are missionary, educational, charitable, constructural for the mental and penal and nearly every phase of the Christian life. The largest is the missionary, with headquarters at Salunga. Their regular staff of ten, sometimes are as busy as bees. The massive machinery needs much scrutinizing attention.

The actual capital expenditure and annual operational expense are

Domestically:			
Florida, 13 missions		$71,401.00[2]	
Alabama, 6 missions		20,501.00	
Maryland and Washington D. C., 5 missions		48,150.00	
New York City and State, 4 missions		80,200.00	
Philadelphia, 4 missions		76,159.00	
Berks County, 6 missions		95,000.00	
Lancaster City, 4 missions		29,200.00	
Harrisburg, 1 mission		28,000.00	
Steelton, 2 missions		34,000.00	
Lebanon, 2 missions		2.00	
Cumberland County, 1 mission		2,300.00	
Palo Alto, 2 missions		2.00	
York County, 2 missions		15,001.00	
Lancaster County, 3 missions		29,901.00	
Chester County, 2 missions		21,600.00	
Tioga County, 1 mission		1.00	
Total		$549,116.00	$164,614.60[3]
Foreign:			
Tanganyika (1934),	49[4]	$172,000.00[2]	
Ethiopia (1948)	45	75,000.00	
Somalia (1953)	22	90,000.00	
Germany (1957)	1	6,000.00	
France	2	0.00	
Luxembourg (1951)	9	32,000.00	
Honduras, C.A. (1950)	19	54,600.00	
British Honduras (1961)	2	0.00	
Viet Nam (1957)	4	18,000.00	
Israel (1953)	4	0.00	
Total	157	$455,600.00	$339,150.00[3]
Headquarters		$ 26,000.00[2]	$ 31,208.00[2]

The total expenditure of the Eastern Board of Missions and Charities for 1960 was $650,338.68, some of which will show up later herein. For the home program we have 50 full time, 50 part time and hosts "much time"—witnesses scattered from Bath, New York to Homestead, Florida, 1250 miles apart and from Atmore, Alabama to New York City which would be 66 miles farther eastward. The foreign program has a total personnel of 157 scattered on four other Continents and 8 other countries than their native. The baptized foreign membership is 2,400 with almost as many catechumens.[5]

In 1942 we ventured into secondary education with the purchase and renovation of the Yeates Episcopal School for Boys on Lincoln Highway East. In 1946 the Sharon School on a Kindergarten level was started in Tampa, Florida, as a missionary agency and now Grades 1-9 are offered. In 1949 the Kraybill Meetinghouse was converted into a Christian Day School with two years of High School curriculum.

Lancaster Mennonite School	430[6]	$464,731.00[2]	$150,000.00[3]
Sharon School, Tampa, Fla.	122	25,500.00	3,966.00
Kraybill Schools (Gr. 9, 10)	17	28,585.00	7,169.00
	569	$518,816.00	$161,135.00
In the Charitable realm there are three old People's Homes:			
Bethany (1954)			
1910 W. Diamond St., Phila.		$ 13,700.00[2]	$13,696.00[3] 11[7]
Oreville (1903)			
1520 Harrisburg Pike, Lanc.		500,000.00	10,500.00 124
Welsh Mountain (1898)			
New Holland, R. 2		32,580.00	29,910.00 34
		$556,280.00	$54,006.00 169

The Millersville Orphanage (1911) has helped to direct many an orphan and unfortunate child in the Home and in foster homes to a worth while life.

		$45,000.00[2]	$35,000.00[3] 23[8]
Others are the			
Akron Processing Plant, (1956)		$21,300.00[1]	$23,202.80[2]
Akron Relief Warehouse, (1953)		15,000.00	294.20
Ephrata Clothing Centre (1943)		4,100.00	12,361.42
Paradise Cutting Room, (1948)		7,300.00	20,655.94

The food processed at the Akron Processing Plant includes meats, fruits and vegetable to be distributed as needed by MCC around the world. The Ephrata Clothing Centre handles $232,252.91 worth of new and second hand clothing, to clothe the naked and destitute also in the four quarters of the world. The Paradise Cutting Room cuts cloth—yards by the hundreds of thousands annually.

In the constructural category:		
Philhaven Hospital (1952)		
Lebanon R. 5, 43 beds	$475,000.00[2]	$173,000.00[3]
Brookhaven (1960),		
Middletown, R. 1	18,000.00	4,300.00

The extensive VS and 1-W Program are processed in the Salunga Mission Board Headquarters. There are eleven such from Homestead, Florida to Portland, Maine. Migrant services are at three points expending $12,670.00. The Brotherly Aid Plan now has 1847 participants, with property values of $50,000,000.00 plus. The Libraries and Archives are now housed in two buildings also at Salunga with little property and a nominal overhead.

In addittion there are 18 Christian Day Schools in the Conference with approximately 1300 pupils and 42 teachers. Two Jewish evangelism centers are located in Philadelphia and Washington, D. C. Each of the 105 organized congregations and some of the 85 unorganized own their own substantial meetinghouses.

These aside from the last two paragraphs would show a total capital investment of $2,691,512.00 with an annual overhead in 1960 of $1,018,927.96. While this is considerable, it certainly shows only in part what a Conference body, that has a mind to work, can accomplish. This is only a beginning in His great program.

Footnotes

1. Tanganyika has 2298 members, Honduras 75, Luxembourg-France 17, Somalia 10 and Ethiopia a sprinkling.
2. Capital expenditure which may be only what the Church has actually in the institutions, never the marketable value.
3. Annual overhead for the fiscal year of 1960.
4. Foreign Missionaries in their respective fields (Apr. 1, '61), mostly under the Eastern Board of Missions and Charities.
5. These statistics are from the Mission Board officials and of the respective institutions and Boards.
6. Number of pupils in each
7. Guests today.
8. Children cared for in the Home.

BISHOP HOSTETTER PASSES

(Concluded from Page 18, Col. 2)

Footnotes

1. John H. Hostetter, Oct. 13, 1852-Oct. 15, 1927 and Mary Eshleman, Jan. 22, 1856-Feb. 12, 1901. Pre. Jacob K. Hostetter, Oct. 15, 1824-Nov. 18, 1898 and Mary Weikert, June 16, 1831-Mar. 10, 1874. Bishop John Hostetter of Adams County (Jan. 26, 1791-Oct. 5, 1866) married Mary Bair (Sept. 13, 1795-Jan. 17, 1817) and Anna Kindig (Apr. 30, 1827-Aug. 1887). He and Anna were the parents of Pre. John (above) and Pre. Abraham. Hostetter Mennonite (Adams Co.) Cemetery Record in the Society Archives; Hostetter Family, 1937, Hugh B. Hostetter.
2. Landis Family Book II, p. 171
3. Wenger Genealogy, 1959, p. 62
4. He was shrouded in a simple coffin, without flowers or any ostentation. He was buried as he lived, and that was the memory left back.

Hans Tschantz—A Glimpse

Earl B. Groff

Soon after the establishment of the Hans Herr Mennonite Colony in Lancaster County in 1710, there was a desire that they reunite some members of families as well as friends and relatives to their new settlement. Accordingly, the group delegated one of their number, Martin Kendig, to return to the homeland in Europe and bring more of their number to their new home. We note that among those coming to America in this second group is Hans Tschantz.[1] It is quite possible that he was a minister in Europe. The historian, I. Daniel Rupp, refers to him as a bishop[2] in America.

At times in the early settling of these new areas under the colonial government many German settlers were viewed with suspicion and jealously. The suspicion was occasioned by the fact that large concentrations of German-speaking people made the English and Irish constituency of the land a bit uneasy. Jealously was occasioned by the fact that these hard-working German descendants prospered materially in sharp contrast to the many other groups. A concern of the early Mennonite church was that they do not knowingly conduct themselves in any manner to further arouse or agitate these fears in the minds of their leaders, in places of colonial authority.

We must refer to a certain event in the early life of this Mennonite colony that brought this feeling to their attention. One of their number, Martin Meylin, a prosperous member of the colony, built for himself in 1742 a very substantial sandstone home. This home stood in contrast to the homes of other members of the colony so much that they referred to his new dwelling as a "palace."[3] Since the Mennonites were a plain people, and Martin Meylin an active member of the group, it was felt that his erection of this "palace" was too elaborate; they reasoned that this would strengthen their enemies in prejudicing the government against them.

This concern came to the attention of the church. Hans Tschantz on this occasion is referred to as a bishop. He presided at a church conference in which this matter was brought to their attention. Martin Meylin was questioned and asked to declare what were his intentions in erecting so large and elaborate a dwelling. He was reminded that in the viewpoint of the church, this building appeared too extravagant for one who is a member of the humble, plain, Mennonite faith. After much discussion and mutual forbearance by all parties concerned, it was resolved that Martin Meylin be kindly reprimanded, to which he agreed. Thus the matter was closed and peace was maintained in the congregation.[4]

The October 1 Tour at Tschantz Cemetery
—M. R. J. Photo

Our subject, Hans Tschantz, eventually took up land which was a part of the original Jacob Miller tract of 1,008 acres. This tract is one of the several of the original lands granted to the Hans Herr colony. Some of the subsequent owners of this same tract are: Dr. Martin Musser, Levi Herr, Mary McAllister, John P. Kreider, Walter Herr, Willis Rohrer, and is presently owned by Paul J. Stoltzfus.

Hans Tschantz wrote a will,[5] dated August 26, 1776. We note from this will that he was married the second time. His wife's first name is given as Anna or Hannah. Mention is made of a number of children: Magdalene, wife of Mathias Musselman of Brecknock, Anna wife of Christian Neuschwander of Virginia, Elizabeth wife of Henry Sauder of Earl, Barbara, Maria, and also sons John, Christian, Peter, and Henry.[6]

In 1740 Hans Tchantz set apart from his Lampeter township farm a parcel of land consisting of 256 perches for the purpose of a burying ground.[7] He released all personal claim to this plot for the use of the community. Many of the members of the early colony are buried herein. This burying ground can be seen today. Undoubtedly many graves remain unmarked. Some are indicated by unmarked stones and others with stone inscriptions, that are legible. We believe that this cemetery is one of the very oldest used by the Mennonites in Lancaster County.

Footnotes

1. History of Lancaster County, 1844, I Daniel Rupp, p. 81. Cf Mennonites of Lancaster Mennonite Conference, M. G. Weaver, pp. 12, 40.
2. Ibid, p. 287
3. Ibid, opposite page 288
4. The Mennonites were evangels of peace. To make their stand practical and profitable, they would live in peace amongst themselves, the Indians, other neighbors, and the State.
5. Wills, C - 1 392; Y - 2 50 (Lancaster County Court House)
6. Some of the boys as Johnses were buried in the Mellinger Mennonite Cemetery.
7. Rupp (above) p. 84

The Faithful Steward (Luke 12:42)

Jacob D. Mellinger was born on February 27, 1885 in the Harristown home of John H. Mellinger (1858-1952) and Barbara K. Denlinger (1857-1923), as the first baby in a family of seven. He grew up on the Paradise and East Lampeter Farms of the "Father of the Missionary Movement Among Lancaster Conference Mennonites." On November 15, 1906 he married Elizabeth L. Denlinger (November 28, 1883-December 11, 1940), daughter of Abram S. Denlinger and Mary Leaman.[1] He lived along the Lincoln Highway East and the Lancaster-Marietta Turnpike as a farmer and vegetable gardener. The home was blessed with eight children: John D., Mary B., daughter of Amos L. Mellinger, Martha, Grace F. w John S. Zimmerman, Ruth w Paul S. Shertzer, Abram D., Anna D., Rhoda Mae w Ira L. Rutt. On December 14, 1941, he married Lydia S. Sauder (April 30, 1878-June 27, 1952) dau. Samuel Stauffer and Maria. On May 13, 1953 he married Florence Tyson, Aug. 21, 1913, daughter of Deacon Isaac E. Tyson and Emma R. Stauffer.

When a steward was needed sorely at the Leitersburg (Maryland), CPS Camp in Feb. 7, 1942, Jacob D. and Lydia substantially added to the life of the boys for four years, the longest term for any of the sixty-five Camp Directors in USA. Their vacation came on February 7, 1946 and lasted from 9 A.M. to 11:30 A.M., when they were on hand to take charge of the ninety guests at the Oreville Home. During these fifteen years, the second term of length, he saw four additions to the Home, viz., a refrigeration plant, an additional story front, a dining room and a men's infirmary. He admitted 371 guests, "wore out" all of the Directors but two, saw 225 pass to another world and increased it to the maximum capacity of 150. He calls these "the best years of my life." He is "glad to quit at 76" and is still "Glad, I'm living."

The stewards before were Jacob Mellinger (an uncle of Jacob D.) who so served in 1905-1906,[2] Abraham K. Diener ('06-'08), Jacob Benner ('08-'11), Tobias Moyer ('11-'33), John N. Wissler ('33-'37), Phares N. Frank ('37-'44), Jacob H. Thomas, ('44-'46) and now Jacob D. Mellinger ('46-'61). He will be succeeded by his brother-in-law Henry S. Tyson[3] (b April 7, 1907) married September 12, 1929 to Eva Burkholder (b April 26, 1906), a daughter of Adam L. Burkholder and Ida Bollinger. They have two girls, Ruth Martin and Betty Stoltzfus. He was a building contractor, working with the inanimate. Now he will learn that his materials are very much animate. Bon voyage!

1. Landis Family Book, Sec. II, Pp. 85, 86.
2. Missionary Movement Among Lancaster Conference Mennonites, 89-91.
3. Landis Family Book, Sec. III 64, 65.

Diamonds Received At The Ministers' Meeting

Ira D. Landis

At Stumptown, to filled houses generally, a real feast of good things was enjoyed February 21, 22, inst. Representatives were present from Washington-Franklin, Franconia and Virginia Conference as well as the Conservative Mennonite, for mountain-top experiences and truths. Some gems gleaned: We are "called to be saints" (Romans 1:7). It is vitally important today that Malachi 3:16, 17 be followed. Faith, that is holy, will be sanctified. There will not be too many, when He comes, (Luke 18:8) but some. Satan is the Captain of a wrecking crew, disastrous to the faith of individuals, congregations, denominations.—Arthur D. Ruth.

Workers need to be developed (Acts 1:21, 22), discovered (Acts 6:3), directed (Acts 13:2, 3). Academic attainments are no substitute for spiritual qualifications. Spiritual attributes, loyalty to Christ and the Church have the priority. A well rounded Christian educatiton is however a blessing. We dare not manifest partiality. Humanitis is a peculiar, not uncommon, disease. We reserve the right of recall.—Noah L. Hershey.

The Church is not a hospital.—J. Paul Graybill.

I learned long ago that no man is indispensable.—Daniel K. Lehman.

Trends affecting the Church: (1) Communism and Versions (2) Urbanization (3) Movement towards a welfare state and (4) A Brotherhood sect moving towards an established institutionalized Church.

During the Reformation Days the State defined the Church—State demarcation line; now the Church is obliged to do it. In John 18:36 Jesus proscribed two Kingdoms. When the spiritual includes the political, it speaks a spiritual language to no purpose. In Southeastern Pennsylvania, most Mennonites, who could use the franchise, are Republican minded; in the Johnstown District, Democratic. When the political involves the spiritual, it is no longer political e.g. Quakers in Colonial Pennsylvania after 1756. Possible solutions: (1) Luther: The individual is responsible for his moral action, but when he acts in behalf of the State, he will not be held responsible. (2) Calvin: There are state rights requirements, therefore an ordination of God and whatever is done, God gives men the right. (3) Neo-orthodoxy: No line of demarcation is absolutely right, therefore draw it anywhere and still be right. (4) Mennonite Nonresistance: The Bible becomes the norm.

Our duty is to minister to the Society of the day and communicate to all, the Mennonite brotherhood philosophy of life.—Richard C. Detwiler.

Preaching is the major function of the Church. The minister needs to communicate the warmth of his own heart to the congregatiton. Our eyes need to be opened, our affections warmed and our wills prodded before action is forthcoming. The Holy Spirit is the Transformer of Divine Power from God to the hearer. The place of preaching is a large sphere in the world. (Psalms 31:8; 18:19) We preach to, and for, not at the people. When preaching on present day issues, the pastor needs: I—Pray for himself, the message and the congregation. When this is neglected, tragedies occur. II—He needs to be well informed. III—Needs to be fair (Philippians 4:5). IV—Needs to be gentle, in spite of the fact that many people, are as wheelbarrows: they need to be pushed, and are easily upset. V—Wait for the arts of expression, suppression, impression. VI—Speak to the needs of the people. VII—Christ-centered preaching. VIII—Don't alter your message, because of man (James 2:2-4) IX—Present truth with conviction and authority. X—Don't be a hobby-rider. Promise less than they expect; say less than you know; stop before you are through.—Lloyd M. Eby

Satan's battleground is the heart of man (2 Cor. 2:11; James 4:7; 1 Pet. 5:8, 9).

A. Satan in the Church:
1. Causes doubt upon the Word of God.
2. Attempts to rob worship of its reality.
3. Surrounds virtues with inconsistencies—We must live our Christianity.
4. To conceal the facts of our salvation, so that we are not certain where we stand. We are vulnerable to error, because we lack assurance.
5. Modifies doctrine to rob it of its essential redemptive qualities.
6. Wrong attitudes towards discipline, will rob it of its reconciliation.
7. Relax our commitment to discipleship, to rob it of its obedience.

B. Satan in the community:
1. Invites brethren to jealousy.
2. Breaks the feeling of brotherhood by divisive misunderstandings.
3. Breaks communications amongst members.
4. Creates indifference towards the Church.
5. Absorbs interests of brotherhood in materialism.
6. Creates attitudes of intolerance.
7. Presses into extreme positions of practice.

C. Threatens the faith of the Individual:
1. To press baser passions out of control.
2. To press concept of God into a mould.
3. To create a love of money.
4. To sear the conscience that its functions will be frustrated.
5. To infiltrate success with pride and self-sufficiency.
6. To minimize the importance of separation unto God.
7. To puffing up the ego (I Cor. 4:6).

—John R. Mumaw

For unity, we need (1) a revival of spirituality in Church life. Shallowness of Christian living is due to a lack of depth in the Christian life. We frequently separate Church and mission. High wages bring in materialism. Too little sorrow for sin; too little joy for salvation; too much interest in other things. Revival must begin with the ministry.—Lloy A. Kniss

Many churches are one generation from extinction.—Aaron H. Hollinger

We must rise above the rule of compulsion. Supervision requires super-vision.

The most serious difference in a congregation is indifference.

Show your appreciation to those present and not blame these for those not present.—Irvin H. Kreider

A Church leader as a counsellor with his counsel (1) needs to pray with him, (2) must be aware of his own personal responsibility before God, (3) must see frankly and clearly, (4) must understand each other, (5) may need extra unbiased counsel, (6) bring it to the Church only as a last resort, (7) the Church is "the Supreme Court", (8) spiritual welfare is still desired, even if excommunicated, (9) in patience, possess ye your souls (Luke 21:19), (10) Untiring love and (11) unlimited forgiveness.—Andrew H. Shaub

Discipline, that does not produce self-discipline, is not high enough (Proverbs 25:28; 16:32; Romans 6:12; James 3:2; II Peter 1:1-12). We know a lot better than we do, e.g. Jeremiah 35. Attitudes are caught more than taught. Our children believe more what we believe, than what we say that we believe. Our attitudes rub off in more ways than we expect.—Ray S. Yost.

Motivations of the Minister: I Peter 5:1-4, Experience (v. 1), Expediency (v. 2), Expectancy (v. 4). The flocks needs nurture and shelter. A saint needs the emotional stability of the mature, learns via a sense of sacrifice and obtains the experience of spirituality.

There needs to be a willingness, a readiness and an humility. A seeming walk may turn out to be a most offensive strut. Not speaking with authority, but as servants seeking response from the heart. Ordination does not change the color of our experience nor does it make us more prone to good judgment.—John R. Mumaw.

Those of this high calling need to be lowly minded (Matthew 10:24, 25; 11:29; I Corinthians 4:7). Always preach Christ and Him crucified and never "me and me dignified." To build high, remain low. The branch with the most fruit, hangs the lowest. Overseers are not overlookers. Those who know themselves cannot be proud.—Ivan D. Leaman.

For stability we need (1) years, (2) opposition and (3) be harnassed, as water at the dam.—Amos H. Sauder.

We magnifest dignity not because of what we are, but whose we are. This dignity needs to be of mind, manner (I Timothy 4:12), conversation (I Corinthians 15:33) and conduct. Forethought will save after-remorse. Every man, says the Christian, is honest until he proves himself otherwise. Neither much intellect nor spirituality does condemn a man, but much of both will lift him up.—Ralph Heatwole.

(Continued on Page 24, Col. 1, Bottom)

In Passing

With the green light from the Conference (P. 13), the Building Committee is busy trying to get the best counsel for a building, worthy of the project and the Conference. As soon as a blue-print has been decided upon, it will be given to the Boards and Committees especially concerned. Bids will be asked from a few contractors. A brochure will also be prepared for distribution and planned solicitation will begin. As soon as three-fourth of the cost is in sight, the contract will be let, and the first spade will be turned. A Building Fund is established and the Treasurer, Norman W. Nauman, Manheim, R. 3, Pennsylvania, is ready to receive donations.

The next Annual Meeting will be held at Hammer Creek on May 27, 28, stressing the Menno Simons Quadricentennial, the Canadian Exodus from Hammer Creek, and the local history and biography. An informative tour will be conducted in the afternoon from Lexington Mills to Cocalico. A general invitation is extended to all for the tour and the all sessions.

Ruth G. Landis, the Secretary, is busy, mostly on typing cards for an exhaustive reference library on Mennonitica in southeastern Pennsylvania and local history. An increase of 100 percent was made on filing cabinet space and 20,000 more cards will soon be on hand.

Bishop Christian K. Lehman Passes

Christian K. Lehman, November 12, 1881-March 12, 1961, married June 7, 1906 to Mary R. Leaman, July 10, 1886, daughter of Nathaniel Leaman-Annie Risser. He was son of Bishop Daniel N. Lehman and Magdalena Kendig. He was born, lived and died in the same Manor Township homestead, except for four years of teaching. The family included ten children, eight surviving.[1] He graduated from the Millersville Normal School in 1909 and 1911 and chose teaching as his vocation, teaching in Warwick, (Upper) Rapho and Manor Township schools and also Lititz High School for four years.

He conducted numerous Singing Schools across the Lancaster Conference over the years. He was also a farmer for fifty years. He was ordained, May 15, 1917, as a Minister in the Manor District, in the footsteps of his father and grandfather and in September 1, 1938, he was chosen as Bishop for the Manor District, that at his passing included 921 members. He ordained his ministry since 1938, except the last ones, married 100 couples and acceptably served until the last few years of his life, when enfeebled by age. His funeral at Millersville was largely attended.

His spirit can best be portrayed in the following excerpt from the 1946 **Laurel Wreath,** when he served on the Lancaster Mennonite School faculty. "May the melodies and messages of the songs we sang together keep ringing in your hearts, inspiring you and better preparing you to mingle your voices with all the redeemed in the Glory World, singing the songs of Moses and the Lamb, to the praise of His glory, who washed us in His precious blood. He hath made us kings and priests in His glorious Kingdom."

1. Cf Landis Family Book, Sec. II, P. 15.

Interim Donations

The **Forney Family from Lancaster County, Penna.,** John K. Forney, Abilene, Kansas, 1926, by Mrs. Christ H. Martin, Lititz Pike.

D. B. Landis, **The Landis Family of Lancaster County,** 1888, Ibid.

1735 **Hans Michael Binkley Family of Muddy Creek,** by Walter L. Sonen, Shillington.

Noah H. Mack's Marriage Certificates (1900-1938) and Date Books (1900-1947) except 1941 and 1942, by J. Paul Graybill.

Eine Predigt Die Leiden der Christen darstellend-Bär Print 1864; **Hinterlassene Lieder Sammulung des verstorbenen Daniel Kreider,** 1865. (two copies)

Die kleiner Gypsfiguren Händler cir 1818, by Amos K. Stauffer.

T. R. Schellenberg, Assistant Archivist of U. S., donated 16 bulletins and circulars, released by the National Archives and considerable of his time to the Building Committee of our Society, March 6. Willard Webb and William Sartain of the Congressional Library and Mr. Knackle of the Folger Shakespearian Library gave us much valuable information from their resources and experiences in the afternoon.

Ernest K. Baumans contributed numerous Sunday School papers and materials.

Bishop Joseph E. Hostetter Passes

Joseph E. Hostetter, son of John H. Hostetter and Mary Eshleman, was born in Adams County, a grandson of Pre. Jacob K. Hostetter.[1] He came to Lancaster County and on December 21, 1911 married Anna L. Martin (June 16, 1890-December 15, 1918) a daughter of Samuel O. Martin and Amanda Landis. He devoted himself to agriculture most of his life. Four children were born to this union: Mary H., wife of H. Paul Good, Aaron M., J. Martin and John M.[2] He married March 9, 1920 Lydia H. Nolt (Jan. 25, 1891-April 6, 1930), a daughter of Deacon Aaron G. Nolt and Elizabeth W. Hoover. This union was blessed with Samuel N., Jacob N., Elizabeth, wife of Pre. Aaron Horning, Anna, wife of H. Moses Martin, Pre. Amos N., David N. and Lydia N. On August 14, 1932 he married Wid. Maria P. Martin (b November 10, 1888) a daughter of Abraham M. Myers and Clara Patton.[3] She survives, as well as eight of the eleven (above) children.

He was baptized by Joseph Wenger at Groffdale Frame and by Jan. 6, 1920 was ordained to the ministry. After the 1926 schism, he was on August 4, 1927 ordained as a Bishop by Moses G. Horning. (June 21, 1870-August 16, 1958). At the time of his death his District included Meadow Valley, Springville, Lime Rock in Lancaster County, Fairview and Mt. Zion in Lebanon County and Witmer in York County,—1,000 members.

He was a family man and their moral and religious training was never sacrificed for material gain. He meant to rear his family for God. All but one are in the Mennonite Church. He was a dyed in the wool church man. His convictions and creed were for his people, leading them as he thought Christ wanted them led. He enjoyed the fellowship of his fellow ministry and his people. He was "a seven day man" and so served the Lord and the Church locally and wherever his people were found.

He preached German at first, but was their first minister to preach in the English. Both in his study and in the pulpit, he was bi-lingual, using whichever was requested or most appropriate. He, as an English preacher was called to many funerals, and due to his own experiences, could very appropriately give much comfort. As a Bishop he had charge of the ordinances and was much in demand as a counsellor. His church duties carried him to many parts of the Church.

At the home of his retirement on the south side of the Ephrata Mountain in his simple, quiet home, known to many, he spent his last years, until called February 22nd inst. The funeral was attended by more than two thousand country folk of all walks and persuasions of life from Virginia, Ontario, Ohio, Indiana, Maryland, and Pennsylvania. After the viewing[4] and the burial, the bereft packed the Frame and the Brick Groffdale Meetinghouses. Abram Smith, Alton, Ontario, Bishop William Ramer, Nappanee, Indiana, Bishop Joseph O. Weaver, and Bishop Amsey M. Martin, St. Jacobs, Ontario conducted the services at the Frame. At the Brick, Hershey Sensenig, David A. Weaver, Columbiana, Ohio, Paul G. Horst, Wadsworth, Ohio, Noah B. Martin, Elmira, Ontario, Noah Zimmerman and Elmer Good, Dalton, Ohio, gave appropriate direction to the impressions of the Spirit. He will be missed (I Sam. 20:18) in the home, community and especially the Church: More than two thousand members have but one local Bishop, he was but seventy, and preached the Sunday prior.

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THE MENNONITE RESEARCH JOURNAL is published quarterly by the Lancaster Mennonite Historical Society: J. Paul Graybill, Chairman, Ira D. Landis, Secretary; Norman W. Nauman, Treasurer; Christian E. Charles, Lloyd M. Eby, J. Lloyd Gingrich, Chester C. Graybill, Earl B. Groff, Otto J. Miller, and Daniel D. Wert. This magazine is on a subscription basis of $2.00 per year. All subscriptions shall be sent to Earl B. Groff, Publicity Director, 410 W. Roseville Road, Lancaster, Pennsylvania, and all other correspondence shall be addressed to the Secretary, Bareville, R. 1, Pennsylvania.

Hans Herr's Ocean Voyage II[1]

(Concluded)

Thus, this long-drawn-out journey has come to its desired end. It took us eleven weeks from one land to the other, when we saw land for the last time and the first time again. We spent three weeks with the Russian fleet along the coasts of England and Scotland and eight days on the Delaware. We would have finished this journey much sooner, if at the beginning we had not waited so long for other ships and had not sailed with but half the sails. Thus the Lord has brought us hither without accident and in great happiness, not one of us having perished nor having incurred any danger or damage.

Now we live in the house of a dear friend, where the dear friend Selig has lived for nine years, and which, after the death of Kelpius,[2] he has left to our friend Matthei, but he to us. There we rest from our labor, the rest having become very sweet to us. Close by I have bought the first plantation I have seen, where we shall begin to live next spring. The place is called Rocksburg,[3] or fortress of rocks, because the whole country lies upon many rocks. Thus our ark has come to rest on a mountain, as is shown on my seal. Thereby God has fulfilled all the signs of his divine will and pleasure towards me and my journey, which I had laid before him with mouth and heart and firmly trusted in Him, as I gladly confessed this hope before many in writing as well as in words, even in opposition to many objections, which for that cause were raised against me But God and faith prevailed and no danger was too great, for everything is possible to him who believes.[4]

Indeed, who would have supposed that all the children, and I myself as well as Susanna,[5] could stand this journey and all its hardships and none of us would die! Yea, who would have thought that none of us would even get sick, not even seasick? Thus God has done above our faith, hope and understanding. Others, however, who departed this spring with the fleet were not only twenty-seven weeks on board of ship, but also many died, among whom was the dear and well-known Maurice, who, after a sickness of five days, gave up his life at sea. Who would have thought that such a strong young man would not be able to endure the journey, but that all the weak would be able to live through it? Thus it depends not upon our own, but alone upon the divine power and will.

Just this ship, on which the dear Maurice died, sufferd shipwreck at the end of its journey, upon the rocks of New York, when all the people were saved, but most of the goods were either lost or much spoiled. Much of that which reached the land was stolen in the noise and confusion. From which we can infer the reason why the dear Lord caused us to miss the fleet in the spring. We had to come too late because of our own safety, as we can now see, from the evidence of his goodness, after the events. God also gave us so much good and cool weather in the middle of the summer and during the dog days, that (which was a great benefit and real wonder) we had little heat during that time and a good wind. Hence also in this we were not disappointed, but both were all the easier and shorter, and the drinking water did not spoil, as is so often the case.

It was also very well for us that we did not arrive here before September, after the heat of summer, because otherwise foreigners are apt to fall easily into acute fevers and other diseases, against which the Lord has graciously preserved us. We arrived during a time when apples and peaches were plentiful and not during a dry and fruitless season, so that we could immediately enjoy the fruits of the land to our full satisfaction. We have also gathered in a full harvest, even before we had worked, of that which others had planted for us; this is also a part of God's blessing. We have gathered in the fruits of several trees. Indeed, we had so much fruit, that we sat everywhere amidst fruit, the whole house being filled with it above and below. We have dried so much fruit that we have enough not only this winter, but also for the coming summer. Thus the good Lord has exercised His providence for us, even in this respect, caring for us on this side as well as on the other side of the great ocean, bringing us not only safely to this place, but making all other things turn out in our favor.

Thank, therefore, the Lord with me and praise His name, who has led us as a father and protected us against all evil, yea carried us as upon eagle's wings, across the great sea and the proud waves, so that we were not afraid; God, even in the least things, does not disappoint those that trust in Him. He has been our confidence upon the sea and now, at the end of the world, He shall be and shall be called our Rocksburg, or rock fortress, who played with His children, putting this journey, before we thought of it, and this place where we were to live, upon my seal. Thus God's wisdom truly plays with the children of men. Let us raise to our God a stone as a memorial of thanks, giving Him honor and love, like Noah, when he left the ark, and like Israel, we on this side and you on the other side of the Jordan, with the name used by Samuel, Ebenezer, that is a stone of help, for hitherto the Lord has helped us and will furthermore help us and permit us to reach the desired object of our journey, which is to serve God faithfully in quietness and in true freedom of conscience, without hindrance, and in this solitude to seek and to enjoy His fellowship and communion, leading us and our children to the true, living and eternal God. If that is preserved, as is my hope and trust, then everything is preserved, and this our journey as well as all our efforts and outlay has been well spent. But for this I ask you all, dearest friends, who love our Lord Jesus, that your continual supplication may rise to God on our behalf, who are here in this distant land, as also I have assured you of my humble intercession even yonder and now do again being here.

I ought to close this long letter, but I must first report to you somewhat the conditions of this land, as much as has thus far become known to me, because you have asked this of me and expect it, according to my promise. I report therefore the following:

The land in itself is a good land, which has its own qualities and characteristics, by which it is distinguished from others, and can also supply one's necessities. But not everything is true that has been spread abroad about it, as far as I have seen and heard hitherto.

The land has mountains and valleys, bad and good, sandy and clayey. There is sand, good water, wood and stone for building purposes in plenty supply. In summer, on account of the unusual heat, there is said to be an exceptional vegetative power, so that everything grows very rapidly. As a result they can get fruit of trees, when planted six years. But by it the land is all the sooner exhausted, so that what was good land becomes poor afterwards, as it can be seen near Germantown, where it is not cultivated. Apples and peaches are plentiful, which grow from the seed ungrafted. They are very good and in such abundance as I have never seen them before, so that pigs and horses eat here more of them than people eat of them in many parts of Germany. Chestnuts are here and there, but very small. There are many oaks, few beech trees. Poplars and other trees are more frequently seen. There are nut trees, but I have seen few good nuts. Pear trees are few in number, for these trees die off through sharp lightning or otherwise, and are said not to last very long. In many places there are but few meadows with grass, of which to make hay;[7] and, where most of them are, it is almost unbearable during the summer, because of the stinging mosquitoes, so that at night, in order to secure rest, it is necessary to make smoke with cowdung in one's room.[8] Summer pasture is very good and enough of it to keep as many heads of cattle as one wants to, but one must know how to pass the winter. Rye, wheat, oats, and Indian corn are plentiful. A bushel of oats costs one rix-dollar, wheat one franc and eight groschen, one pound of butter three groschen.[9] Barley turns out well at many places, but peas much less frequently; wine not at all. There is not only an intense and early cold spell in winter, as we have already experienced, which is said not to be the worst, but also a late season in spring, even to the end of May, so that the vines freeze and hence no wine can be grown, whatever course one may pursue. It is said to have been tried often, but without success. We have much clear sky, but also very dark and foggy days have been seen; likewise short but severe showers of rain, but also rain lasting for several days, and heavy dew. Besides, there is said to be in summer an unusual heat, awful and many thunderstorms with lightning, of which we have already experienced some. But the heat is said not to last very long, but it changes soon and cools off again, hence, if good care is not taken, people can get sick easily and die, as many people have died even in the short time that we have been here.

Whoever lives near to rivers can have enough fish. I know of no navigable waters except the Susquehanna, which is far from here. The Shwolkryl (Schuylkill) which is near here, close to which we live, is navigable, but cannot be used

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Christian W. Frank, Ordained As Bishop

Ira D. Landis

Since December 2, 1959, when Henry E. Lutz, then Moderator of Conference "laid his armor by," the Landisville District was supplied by Bishops from the adjoining Districts, viz., Clarence E. Lutz, Amos S. Horst and Homer D. Bomberger. But on January 14th inst, a new leader was to be chosen. For the first time, the East Petersburg Meetinghouse was selected for the occasion.[1] A large concourse of people were on hand to praise and pray. Mahlon H. Kreider, Mervin M. Hess and Miller M. Hess led the opening unaccompanied hymns, such as, "I Remember Calvary" and "Open The Wells." Prior to the day the Bishop Board and the congregations, especially concerned, had spoken and had performed their respective responsibilities. Three were present to share the lot, viz., Christian W. Frank, H. Raymond Charles and Henry W. Frank. Now twenty-one Bishops of the Lancaster Mennonite Conference, Amos E. Martin of Shippensburg and Amos Kolb of Spring City were present for their part in the revelation of the Lord this day. Clarence E. Lutz was in charge.

East Petersburg Mennonite Meetinghouse
—M. R. J. Photo

Noah W. Risser in his patriarchal manner reminded us: "When all is done, all that we can claim, is that we are unprofitable servants. Deliver us from all sins and iniquities. Help us to keep all the precepts of Thy Word. There are no limits to the realities of the Bible; we can never graduate from it. We need to hold forth a consistent life in the places that we go, the things in which interested and the matters we speak of. May we always have the life that leads to the Eternal City. No other way, do we want to go." Clair B. Eby read John XXI and Amos Kolb led in our prayer.

J. Paul Graybill then gave us a commentary, especially on I Timothy, of some of the forty-two commandments given by Paul to Bishop Timothy in the two Epistles. The Bishop work is weighty, and the congregation needs to share the responsibility cooperatively. Paul, the aged Apostle, admonished Timothy, the Bishop, how to administer the Church with ministers (presbters) and deacons. "Teach no other doctrine" (1:3). Hold charity, (1) out of a pure heart, (2) a good conscience and (3) a faith unfeigned (1:5). War a good warfare (1:18, 19), holding our faith and a good conscience. A seared conscience will affect the faith claimed. We need to be leaders in the prayer life of the congregation 2:1, 2). Continuance possesses an "if" (2:15). Women have their place in the Church (2:9). As ordained, we need to know how to do as Christians (3:15). Speaking disparagingly and light heartedly about the Church and its leaders is a serious sin. If you try to remove from the Church, that which belongs to her, what do you have left? Godliness is profitable (4:8). Be an example to the believers (4:12). This applies to many details. Satan is on our tracks. At ordinations, something Divinely happens (II 1:6). Use Divine gifts carefully (4:14), with doctrinal and spiritual discernment. Bishops need to be versatile and do their work rightly, showing good judgment and showing no partiality nor political strategem. Elders need spiritual support always, and material also, at times. Receive no complaint without witnesses; probably the complainer is the only one. Put away carnality and again God will reveal His man.

We can look back and wonder: "Have we done our best?" Joshua was God's man (Num. 27:15-17). Christ provided the fish in John XXI.—Simon G. Bucher.

This service has a charging and recharging effect upon us. God is still on the Throne. Our sufficiency is still in Him.—Aaron M. Shank.

As workers together with God, we watch and pray, are present at all services, living in subjection and submission, as followers of Christ.—Clayton L. Keener

Following the second prayer, Homer D. Bomberger took charge. "This is just as really holy ground, as Moses found at the Burning Bush." David N. Thomas and Amos E. Martin took out the books to place the slip, mixed them and returned them to the pulpit. Acts 1:15-26 was read, special silent prayer offered and Bro. Homer D. placed the books on the pulpit. The three took their choice, as long as such, but in their order as placed. The slip was in the first book.

Christian W. Frank was charged by Amos S. Horst, assisted by Clarence E. Lutz and Homer D. Bomberger. The congregation sang together, "Take My Life and Let It Be" and "Pour Out Thy Spirit From On High." The Bishops and the class encouraged our brother in his new charge. Then Clarence E. Lutz dismissed the vast assemblage.

Christian W. Frank, the first Bishop to be ordained for the southwestern part of the Erisman District, divided in 1943, was born in Manheim Township, April 10, 1903, in the farm home of Phares N. Frank and Ellen S. Weidman. He grew to manhood in this Township, receiving his schooling at Oakland therein. He chose as his life consort, Mae Rohrer, born March 28, 1905 in the East Hempfield home of Noah E. Rohrer and Lizzie Brubaker, and was married by John H. Gochnauer. In April 1930 he was baptized at Salunga by Isaac H. Brubaker. On September 5, 1935 he was chosen from a class of four at Landisville and ordained to the ministry by Henry E. Lutz, his predecessor. He comes to this charge with ripened experience, and having grown spiritually in stature during those years.

The family consists of: Elizabeth, November 28, 1929; Ruth, Dec. 24, 1936-November 20, 1956 and the twins, Carl and Clair, March 30, 1942. He was farming on the Noah Rohrer Farm in East Hempfield, until 1952, when he moved to Salunga. Since, he is piecing together pre-fabricated houses, for J. C. Snavely and Sons, to aid this building age.

He senses the greatest need in the Church to-day is more wholehearted conviction that the Bible is true, God means what He says and that it is practical to-day. He believes that expository preaching is best, but generally practices topical. He believes that this new charge has immensity attached to it.

He is a descendant of Deacon John Franck (Feb. 6, 1777-1848) married February 28, 1804 to Maria Bowman (October 7, 1779-). He served at Hess and East Petersburg, long before Isaac K. Kauffman (August 15, 1801-March 12, 1888) moved from the Manor. Christian W. is the 8th generatiton from Pioneer Jacob and Maria. The known Bishops of the Erisman District were Benjamin Hershey I, Christian Hershey (1739-1745), John Lehman, (-1776), Peter Lehman (1776-1807), Jacob Hershey (-1819), Samuel Nissley (1800-1838), Christian Nissley (1820-1831), Jacob Hostetter (1838-1865), John Brubaker (1861-1870), Jacob N. Brubacher (1867-1913), Peter R. Nissley (1911-1921), Isaac H. Brubaker (1921-September 2, 1933) and Henry E. Lutz (1930-1959). The District now includes Landisville, Mt. Joy, Marietta, Chestnut Hill and East Petersburg, with a present membership of 1111. They will find in their new Bishop, a wise counsellor, who will ever remain as one of them.

Three Jacob Fran(c)ks came to Philadelphia: One on September 29, 1733[2] and on the same ship Maria Sophia[3]; (2) at 30 on September 20, 1738[4]; (3) at 25 on September 3, 1739[5]. One of these married Maria, who sold her farm to Henry of Warwick. This Henry's will was probated November 15, 1794,[6] leaving a widow, Christina and family: Deacon John, who obtains the Home Farm, since eldest, George of Manheim Township (who died in Manheim Township prior to January 18, 1838 leaving widow, Anna, and sons: Jacob, Henry and John), Elizabeth, who had married a Bomberger (leaving one daughter Catharine, wife of John Blocker), Christina, wife of Jacob Becker, Catharine (single) Susanna,

(Continued on Page 24, Col. 1, Top)

Ye Ole Fashioned Winter!

Ira D. Landis

Inklings of hard winters come down to us from of yore. April 19, 1741, averaged three feet deep. Inhabitants suffered from lack of bread. Back inhabitants survived only on carcasses of bad and dying deer. Indians feared a scarcity of deer and turkeys, etc. On March 5, 1741 the severity of the winter is spoken of throughout the country. Cattle died from lack of provender. Deer fed at the farmsteads with the domestic animals.[1]

March 17, 1760 a very deep snow closed all the roads. Some drifts were seven feet deep.[2]

On April 2, 1785 Bishop Christian Herr speaks of "three inches of snow with thunder."[3]

"The Great Snow" was in 1831. January 11, Lancaster had nine to twelve inches and January 17-18 again: average depth two to two and one half feet with wind. Drifts commonly five feet to six feet deep. The meandering lanes of travel were through fields, barnyards, etc. It was called the worst in thirty-five and probably fifty years. With fifty head of horses ahead of the coach from Lancaster to Paradise, no progress resulted. The coach was on runners, with six of the finest horses available, trying to mount the drifts. One died from exhaustion. Drifts of six to seven feet were common, and up to twelve feet not unknown. Even though opened at spots, the high wind made same impassable. Columbia reported three feet on the average. Stage coaches were covered on the road as automobiles this winter. Sleigh bells could greet our ears from all quarters with their merry jingle. Philadelphia reported eight to ten feet with all mails disrupted and produce farmers' absence worked a hardship to the city folk.[4]

The winter of 1880-1881 had sleighing from Thanksgiving to Spring. March 15, 1888 was the date set for my parent's wedding. They were obliged to wait a week before they could reach the Jacob N. Brubacher home, thirteen miles away.

In February and March, 1958 both the Ministers Meeting and Spring Conference were postponed. But then this winter!

Following the completion of the Panama Canal, it was claimed the winters were warmer. Certainly Castro did not close up the Canal! No, science discloses that we are scheduled to have "more old fashioned winters" in the years ahead. Now they say the warming cycle began in 1880 and lasted until 1940. (The first ship on August 15, 1914 passed through the Panama Canal.) Since 1940 it is getting colder.

Now we are to be prepared for "the most prolonged cold spells in the memory of old timers paralyzing major cities as never before." Dr. Mitchell would guess that our winters will get colder before they get warmer.[5]

The local Weather Bureau, with records from 1912 on, says the mean temperature at fifty in 1917 was the lowest for the years and 1921 at fifty-four and nine tenths was the highest since.

In 1916 on the eighth and ninth of April, twelve inches of snow fell for forty-two and fourth tenth inches for the winter. January 1918 saw twenty and four tenth inches for forty-two and two tenths for January and forty-nine and five tenth for the winter.

The big snow of 1920 was January 24, 25. January had twenty-two inches in 1922. In 1924, eight inches on April 1. In 1925—two inches on October 30 with twenty-two inches of the twenty-nine inches in February. Half of 1935-1936 was in February with twenty-one and seven tenth inches. On November 19, 1940—two and four tenth inches fell. The average snow: trace in October, four and one tenth inches in November, four and one tenth inches in December, eight and three tenth inches in January, seven and two tenth inches in February, four and eight tenth inches in March and nine tenth inches in April. Twenty six and four tenth inches is average.[6]

Whitey Sharp died.[7] The Manheim Township Commissioners predicted a mild winter, so they paid the Globe Construction Company to tear up their streets, that by Spring the City would not need to be ashamed, and their highway repair men could be profitably employed.[8] But the old fashioned winter hit us! We started with traces in October and November, fifteen inches in December, twenty-six and one tenth inches in January, eighteen inches in February and five tenth inches in March, equal to a record of 59.6 for the winter.[9] The previous record was 59.4 in '57-58. February 5 practically all churches were closed for the day,except the old Order Mennonite services at Martindale.[10] Their conveniences were not so inconvenient.

The 400 Block of W. Roseville Rd., Lancaster
—M. R. J. Photo

In Lancaster, parking was almost impossible for at least ten days and if you found a spot, the City fined you for parking on the pavement above four feet of snow and ice. If they did not move the snow from the pavements, even the landlords were fined and if you threw it on the streets the Mayor was attempting to get an ordinance through Council fining them for the latter.

The temperature this winter was an average of fifty-six and four tenth degrees in October, forty-eight and two tenth degrees in November, twenty-nine and eight tenth degrees in December, twenty-seven and four tenth degrees in January, thirty-five and four tenth degrees in February and forty-three degrees in March. This December was only second to 1917, the coldest, and January was fourth with 1918 and 1940 equally cold. This compares with an average of fifty-five and nine tenth degrees for October, forty-five degrees for November, thirty-four and nine tenth degrees for December, thirty-two and two tenth degrees for January, thirty-two and nine tenth degrees for February and forty-one and six tenth degrees for March.

Pottstown had more snow than any winter on record, with one exception, and this within two months, December 11, 12, January 19, 20 and February 3, 4, for 52.8 inches compared with 53.2 in '57-'58. It broke five records for low and two for high temperatures. It nearly broke a long standing fourteen day record for continuous freezing. After December 13 snowstorm, the mercury hit 7 degrees, the coldest for that day in 62 years of records. On December 23, 24, record lows of 4 and 9 were felt. The year opened with the longest dry period in early January, fourteen and a half days. A low of 4 on January 21 snapped a 37-year record and one below on January 22 broke a 1924 record, with natural refrigeration in vogue until February 3. By February 28th snow had practically disappeared for the first in almost eleven weeks. Of the forty-one churches in Franconia, Perkasie is the only known one to have had services "as usual" on February 5th. Of the many memories, schools will continue six days longer this summer.[11]

In the Shenandoah Valley, Rawleigh Springs reports "the heaviest and most talked about snowfalls." "Fifty-six and five tenth inches of snow fell in a period of continuous winter weather which began before Christmas." They reported many drifts fence height, and bull-dozers leaving banks on roads fifteen feet high.[12] Juniata County had a similar amount of snow, but no high winds. Harrisburg reported one snow that missed us, giving them a higher total. Minneapolis, Minnesota had no snowstorm until February 18th, and not much since. The latter people were saying, they must go to New York City to see snow.

They can talk about the olden times when they walked to school over fences on the crust of snow, but this year we saw the track of a snowplow on Owl Hill with one way traffic through, Gibraltars at least eight feet on both sides for a considerable distance. Twice, the thermometer at home, was down to seventeen degrees and eighteen degrees below and on January 15th was the coldest Sunday our people worshipped for many years: twelve degrees below at noon.

Let's admit that God (Psalm 148:8) is still in control. The Russian scientist is trying to forever ban hail. He will

(Continued on Page 24, Col. 2, Top)

HANS HERR'S OCEAN VOYAGE (Continued)

by ships because of many rocks. There is said to be much game, like stags, deer, turkeys, and hares, at many places, which are not inhabited. But even I have seen deer and hares, although I have not traveled as yet very far. The hares are very small, like rabbits. There are said to be many wild pigeons in summer, and partridges are also found in summer here and there. But all are said to have much decreased in number since the wicked Christians have arrived here, who have spoiled more of these creatures than they have made use of. They have shot deer simply for the skins, but allowed the meat to spoil. Thus the unrighteous mammon and avarice have already spoiled this hitherto guiltless land, so that the poorer inhabitants and the Indians must complain about it and say (which is very strange and should cause serious thought) that since bad Christians have come here, there is much more cold and unfruitfulness than there was before. Thus, wherever sinful man comes, he brings with him the curse, but if good people would come here, even the land and the weather would improve.[10]

Moreover, everything is very expensive which has to be made here or has to be bought ready-made. The daily wages are from 12 to 18 groschen,[11] so that if one cannot do everything himself, but most get others to do it, he will get deeply into debt, although he may have much money. Thus rich people have become very poor, but poor servants have become very rich. Money is very scarce here. Hence there is great poverty among many, for if one has something to sell, he can hardly get any money for it, but must take other things in exchange. Goods from other places, like linen and other things, are very cheap at this time and are imported in such quantities that I do not know whether it is advisable to take much of them along, except for one's own use and need, or whether the large expenses and duties in London can be made good here, for of the little that I took along I have not been able to sell anything.

There is freedom of conscience, and an absence of all coercion in matters of church and divine worship.[12] There is no forced labor or other hardships. The freedom also to hunt and fish is thus far unlimited, nor can it be changed very easily, as it rests on the laws of the English Parliament.

The land is inhabited to a large extent, and for more than forty miles (from Philadelphia) everything has been taken up. Hence land is very expensive, so that one hundred acres of uncultivated land cost eighteen pounds of sterling or more, if it is near the city. But I must also state that it is reported that no one can buy land except he is naturalized, which takes place (1) after one has gone to communion in this country six times[13] and (2) has sworn the oath of allegiance or has made at least an affirmation to that effect. Otherwise the land can be taken away from him again by the Crown. But there are many hundreds here who have not been naturalized and yet have land, but they do not fear that the land will again be taken away from them. Yet a rumor to this effect is still in circulation, but I do not know anything certain about it. This is the present condition of the land as far as I have seen it or it has become known to me. Now every one can judge for himself whether it is advisable for him to come hither or not. I for my part leave it to the freedom and judgment of each one, for I shall not counsel anyone to come, if he does not have the counsel and the impulse from above and the certainty of what is the divine will concerning it.

The journey itself is not only very fatiguing and dangerous at this time, but also very expensive, and the beginning here is very difficult, so that either without much money or much income or a large faith, and finally without many and large debts, one cannot get along, but will plunge into unavoidable poverty. In London alone, if one is compelled to wait there for a ship, one may use up large sums of money, if one cannot find anything by which to earn money.

For the passage we had to pay for each person seven pounds sterling, in all £ 35. Hence each one must first consider well all these expenses before he undertakes such a journey, whether he has enough to carry him through. Whoever is able to work and to earn money may succeed here, but whoever is not able or willing to work, does not do well to come here. But whoever finds in his heart and before God that such a journey is good for him and has a mind to undertake it, he may observe the following:

First, he must look for a good ship and captain, upon which much depends.

Secondly, the ship should have but few passengers.

Thirdly, he should supply himself with all kinds of provisions, which he knows to be the healthiest, such as flour, eggs, butter, cheese, biscuits, and wheat bread. Cut and roasted it is very good for soup and keeps well during the whole journey. Also rice, barley, raisins, sausage, chickens, a barrel of fresh water for cooking purposes, if there are not enough provisions and people on the ship. Also wine and whiskey, some of which may be given to the sailors from time to time.

Fourthly, if one has the means to buy them, he should get copper kettles, also wine, whiskey, smoked beef and ham, if he cares for them, likewise iron pots, stoves, guns and powder in Holland, where it can be secured better, if one does not get to Hamburg, than in England. In London he should buy lead, tin ware and iron ware, which is useful for agriculture, because at other places it is not made so well. Also the rest of the provisions as mentioned under number three. One should also supply himself with spices, before one reaches London, since, on account of the taxes, they are more expensive there than in Germany or Holland. Sugar may well be bought in London by those who want to get it, for here it is expensive. Whoever has money should not take it along to England (in currency), but should take a bill of exchange, for in that case he can get it here without loss.

Finally and above all, he should provide himself with a full faith and trust in God, should resign himself wholly to Him for all contingencies, whether they be life or death, loss or preservation, and should remain in and continually practice this resignation, then he will be without fear and have peace, whether pirates, storms or waves may come. Yea, whether the ship sinks or swims, for in God and with God it is good to die or live. "If you resign your ship to God on the ocean, you are happy, even when you drown," says John Angelus,[14] although he says it in a higher sense, it can be taken literally. When the ship reaches the ocean one should take a drink of wine mixed with salt water. That is very good against seasickness.

This is all I have to write, which by the way is done lovingly. Perhaps I shall write less in the future, because there may be less opportunity for it. Our ship does not return at once and will not reach London till after one year. I was compelled, therefore, to send this letter by another opportunity.

Now I commend you all to the Almighty God, who has created heaven and earth, the sea and the dry land, and everywhere is God alone, both on this side and on the other side of the ocean, under whose wings we have hitherto dwelt securely and will remain safely for the future.

May the Lord Christ surround you all with His wide and eternal arms of love, which reach above heaven and earth and unite us all, both those who are near and those who are far away, in His heart and love, and although in body I am far from you, yet I embrace you all heartily with a kiss of love and peace. If it should happen that this place should serve as a Pella for the children of God and some will come hither, God's will shall always be a joy to me. But if on earth we should see each other no more, may it be in the land towards which we are now traveling and may we remain there forever. Until then I remain continually, even beyond the sea, my dearest friends, brethren and sisters,

Your humble fellow brother, united with you all in spirit and in love.

Footnotes

1. Samuel Guldin's Diary was first published by the Presbyterian Historical Society, and is reproduced by their permission. Cf Mennonite Research Journal, October, 1960, pp. 27-29, for biography of Samuel Guldin, Reformed Church Divine, and the forepart of his Voyage. He preached throughout Oley Valley, prior to 1720. Cf Pennsylvania German Society IV 89.
2. Johann Kelpius was a German Mystical Pietist, who brought a Hermit group to the Wissahickon about 1696, to obtain liberty of conscience and to be prepared for the "Coming of the Bridegroom." They built the first observatory in America, to be certain to see every harbinger of the Bridegroom. They held to the Augsburg Confession, and thus orthodox Lutherans. Others followed in 1702, 1704, 1706 and 1708.—Pennsylvania German Society XI 76, 80n, 123; German Pietists, Sachse P. 170.
3. Rocksburg was Penn's Home on the Delaware, now a Pennsylvania Museum.

(Continued on Page 24, Col. 2)

A New Libraries-Archives Centre (Concluded from Page 13)

Dr. DeValinger and the Society Prospecting on the Site
—M. R. J. Photo

The Historical Societies of three Conferences, Virginia, Franconia and Lancaster have had six meetings drawing up a Constitution and By-Laws which was ratified by the three Conferences concerned and they appointed ten members to an Associated Libraries and Archives Committee. The next meeting will be held at the Upper Skippack Meetinghouse on April 1, where the emerging official group will move forward in making the above Centre a new Mennonite Archives Centre for the East.

On historic March 16th at the Spring Conference at East Petersburg, all Conference members received two ballots, one to approve or disapprove the Constitution and By-Laws of the Mennonite Historical Society and another, whether or no they would favor the Society project of providing a new building on the Lancaster Mennonite School Campus.

Prior to the vote, J. Paul Graybill, Chairman of the Society, presented to the Conference some of the steps leading to this appeal for support, what we already possess, and what we propose. The former was well received by actual vote (263:36) and the latter (above) was ratified by a 224:71 vote. We are very grateful for this sanctioning of a great forward movement in the Conference.

Thus we will have the Christian E. Charles Theological Library of 30,000 plus volumes, the 6,000 historical library, 40,000 printed cards in the file, 625 archives boxes to place into the new library to be erected on the L.M.S. Campus. This will also house the Mennonite Information Centre and become the Mennonite Archives Center for the East.

The Society has appointed a Building Committee of Earl B. Groff, Chairman, Ira D. Landis, Secretary, Norman W. Nauman, Treasurer, Lloyd M. Eby and Daniel D. Wert. This Committee has visited a number of Libraries and Archives in Lancaster, made a trip to Washington, D. C. to visit the Congressional Library, Dr. T. R. Schellenberg, the National Archives and the Folger Shakespearian Library.

On March 21st the Building Committee and Society Chairman met with Dr. Leon DeValinger, Delaware State Archivist, and tried to formulate more concrete forms, looking for the blueprint to emerge. Two contractors and their draftsmen met with us in the afternoon. The following week another tourage of library buildings in other areas is planned.

Funds will be necessary. John H. Mellinger would say, since the Lord needs such a building, He will provide the funds through those of you who can. The above Treasurer has opened a Building Fund and welcomes donations. More extensive solicitation will follow in May and June.

A Comfortable and Happy Home (Concluded from Page 14)

Heinrich Eschleman, June 28, 1772-Oct. 31, 1812, 40-4-5
Top broken off and lost, 21 yrs.
John H. Eschelman, (s Benedict-Anna Herr) Feb. 28, 1828-Oct. 28, 1854 26-8-
Barbara Good, (w Jacob Good) Jan. 8, 1777-Feb. 4, 1821
Catharine Good (dau. Jacob-Barbara E. Good), 1751-Oct. 5, 1828, 77 yrs.
Johannes Good, Nov. 28, 1752-July 31, 1826
Christian Good, Nov. 7, 1778-July 12, 1808, 29-8-5[14]
Joseph Gordon, Apr. 5, 1825, 29 yrs.
Daniel Lingenfelter, 1750-July 12, 1819, 69 yrs., died intestate
Catherine Shenk (dau. Christian-Mary), Mar. 29, 1811-Feb. 10, 1813, 1-10-11
Magdalena Schenck, May 12-July 17, 1815, -2-5
Simion Schenck, Jan. 7-Apr. 8, 1813, -3-1
Barbara Stehman, July 24, 1788-Mar. 26, 1793, 4-9-2
Benjamin Stehman, Nov. 17, 1785-Oct. 27, 1859, 73-11-10
Heinrich Stehman, Nov. 17, 1748-Sept. 16, 1793
Henry Stehman, Feb. 22, 1774-Apr. 6, 1777, 3-0-44
Barbara Stehman, -June 17, 1763
Henry Stehman, Nov. 17, 1748-Apr. 16, 1793, died intestate
Hier ruhet in Gott, Peter Werfel, Jr., Aug. 26, 1778-Feb. 6, 1803[15]
Peter Werfel, Dec. 14, 1743-Mar. 27, 1802
Elizabeth Warfel, nee Leman, 1774-Feb. 11, 1816, 42 yrs.
Adam Warfel, Oct. 4, 1771-Apr. 30, 1826, 54-6-26[16]

This was guarded by a copper head fence at least 60 feet by 54 feet originally, thoroughly covered with honeysuckle. At least sixteen stone markers which never had any engraving, some merely foot stones, are yet to be found.

The second Eshleman cemetery is on the hill above the first Homestead. At present, the cemetery has three headstones, two legible:

Conrad Hebbel, July 29, 1751-June 7, 1850
Anna Hewel, 1825-1897, 72-9-wks-2

It is 90 feet by 150 feet, southeast of the River Corner Mennonite Meetinghouse on the Raymond D. Geib Farm. In 1883, Ellis and Evans[17] records on the Christian E. Miller Farm, the first marked gravestone legible, gave a 1797 date but with name illegible. They then saw about 20 burials therein, probably including some of the stone mounds yet discernible.

Many were the good homes in the moulding of this County. Thus they became a real blessing not only to the believing descendants, but to the community itself. Indeed Thon and Ellis and Evans were correct. They believed in building for time in the material world and spiritually strong in their families and church. Did you ever thank God for them?

Footnotes

1. Thomas Thon apparently was a Lancaster newspaper salesman who visited throughout the county, often remaining over night and then left his pen flow. More than that, he preserved his notes and in 1885 published some of these, throwing his observations across the general community but in an unbiased appreciation of the Mennonites, gives authentic information on some. More will follow. This reference is on page eleven.
2. Cf Harnish Genealogy by Francis-Weiser, 1955, p. 37 for a partial record.
3. Strassburger-Hinke, Pennsylvania, Pioneers, Vol. I, P. 116; also called Better Eschelman, Ibid, P. 120
4. Will Book E-1-403—1787
5. Daughter of Jacob of Andrew Hershey
6. A Peter Resh, Conestoga Township, died and his property of 99 Acres purchased from Daniel and Ann Keportz, January 1, 1752, was sold in 1784 to John Harnish for 100 £ species. His wife, Elizabeth, married Jacob Hoffer and she with her two boys, Jacob and (w) Mary and John and (w) Susanna, lived in Washington County, Maryland. If the same Peter Resh, this was his second wife. This could not be for Anna's will is probated February 14, 1786.
7. Cf Wills D-1-21
8. Benedict Eshleman, in 1780, was assessed for 360 Acres, 4 horses and 6 cows, total valuation £ 11,000. (Ellis and Evans, History of Lancaster County, p. 737) Cf. Pennsylvania Archives Series III, Volume XVII, 353, 541
9. Ellis and Evans asserts that in 1764, he built a house on the Christian Harnish Farm (of 1883) now H. Wilmer Stauffer, and a few years later a log house, where George Tripple lived in 1883, now Frank Destafano. This is incorrect.
10. Apparently this was called Eshleman at first but during much of the 19th Century J(oseph) Miller's presumably named for the father (1800-1869) of Christian E. when Eshleman gave this for a Meetinghouse, 1755, and the Meetinghouse was presumably built not later than the above date. Pre. Abraham Miller was the Pastor (AA Deed Book), although living in Manor Township.
11. Cf Wills D-1-21. The 1764 house is well marked to-day.
12. Fayette Eshleman had found it some years before, coming across hill and dale from the Railroad.
13. Cf Wills T-1-292
14. Cf Wills I-1-179
15. Cf Wills H-1-274
16. Cf Wills C-1-202
17. Ellis and Evans, p. 743

Others See Us!

"The distinguished Senator from Kentucky (Henry Clay) wishes further to make it the duty of all bystanders to aid in the capture of fugitives: to join the chase and run down the prey. This is asking more than my constituents will ever grant. They will strictly abide by the Constitution. The slaveholder must pursues his slaves among them with his own foreign myrmidons, unmolested, except by their frowning scorns. But no law that tyranny can pass, will ever induce them to join the hue and cry after the trembling wretch who has escaped from unjust bondage. Their fair land, made by nature and their own honest toil as fertile and lovely as the Vale of Tempe, shall never become the hunting ground on which the bloodhounds of slavery shall course their prey and command them to join the hunt."—Thaddeus Stevens in his biography in the **Biographical Annals.**

When the Eastern States Farmers Exchange representatatives meet in Springfield, Massachusetts for their Conventions: "The Mennonites and Amish come with the Ten Commandments and the Ten Dollar bills,—and break neither!"

CHRISTIAN W. FRANK, ORDAINED AS BISHOP
(Concluded from Page 20)

wife of George Hoak and Anna (single).

Deacon John Franck (February 6, 1777-1858), Will Probated August 12, 1858[7], married February 28, 1804 Maria Bowman (October 7, 1779-). The children were: (1) Joseph, August 18, 1805 (probably died small); (2) Catharine (September 2, 1807-December 1886) married Christian Hostetter (1805-1879)—10 children; (3) Christian (Sept. 14, 1810-Jan. 4, 1866) married Catherine Snyder (March 2, 1812-March 17, 1885)—Issue: John S. (Christian W.'s Great Grandfather), Henry S., Mary S., wife Henry N. Eby, Anna wife Pre. Jonas Hess, Christian A. and Fannie S. wife John B. Reist; (4) John born Aug. 6, 1814, died, leaving one child, Maria.

Two other Jacobs died early here: In the Borough of Lancaster a Jacob had a will probated April 27, 1787, and his wife Maria, December 17, 1804, leaving Jacob, Daniel, Margaret, wife Frederick Lutes and Elizabeth, wife of John Eberman; also Margaret, Deceased, wife of Jacob Knoll[8]. A Jacob died prior to the probate August 24, 1753 widow Susanna, leaving no children, but brothers and sister: Stophel, Henry, Andreas, Anna Maria (who left a son Jacob).[9]

Footnotes

1. The regular place was Erisman early. The last two prior were at Landisville.
2. Strassburger-Hinke, Pennsylvania Pioneers I 130, 133, 134
3. Ibid I 131
4. Ibid I 227
5. I 265, 268 ,271
6. I 1 151—Lancaster County Court House Will Book.
7. Ibid W 1 593
8. Ibid Deeds Book T 3 69, 70
9. Ibid Will Book T 1 411

MINISTERS' MEETING (Concluded from Page 17)

To be hospitable, observe: (1) Pass not by without recognizing folks; (2) make guests to feel as guests; (3) be ready to sit into the night with one who has problems; (4) be courteous to the one who may not think as we do; (5) be happy with the poor and ungifted as well as the rich and gifted; (6) be courteous to the insistent, frequent salesman; (7) even to the point of sacrifice.—Earl H. Wissler.

Does the average member ever figure how much time of the minister is involved in sermon preparation, pastoral visiting, committee work, etc.? How much does it cost him in added material expense? How many other needs he now has? Does the congregation understand? Do you? Does your ministry come first, your family second, your vocation third and areas beyond the home congregation fourth? On a vocation, is it suitable to and compatible with the ministry? Does it avoid entanglements? What services are most necessary? Determine what is best for the church, the family, yourself.—Richard C. Detweiler.

The truth of God is never revealed aside from His love (I Peter 1:22) We need to speak the truth in love (Ephesians 4:15). "The climate," we are living in, decidedly affects our reception of the voice of Truth. The facts may be clean arguments convicing, but we accept or reject on the basis of "climate." We need mutual acceptance, mutual trust and the mutual facing the cross of Christ.—Richard C. Detweiler.

The blood of Christ was far greater than anything the Old Testament can give us (Hebrews 12:18-29). The sense of forgiveness is a mark of discipleship. Man wants to go to the moon in this space age; I want to go beyond to the Eternal Shore. Share human ingenuity and things temporal. The world has only delusion, disappointments and despair: Anchor within the veil (Hebrews 10:20; 6:19, 20).—John R. Mumaw.

YE OLE FASHIONED WINTER! (Concluded from Page 21)

fare probably as the north Idaho wheat farmers in late June, 1948, did. They rented aeroplanes to cross their fields to disturb the atmosphere, and thus to avoid frost. They did, but God gave them snow instead. Let's praise God for such winters and, probably a little more, when they are milder.

Footnotes

1. Hazard's Register, Pennsylvania, Vol. II, p. 24
2. Hazard's Register, Pennsylvania, Vol. V, p. 115
3. Herald of Truth, May 15, 1886, p. 152
4. Hazard's Register, Pennsylvania, Vol. VII, p. 64, 246, 248
5. United States News and World Report, February 13, 1961, p. 84
6. United States Weather Bureau, Lancaster, Pennsylvania.
7. Whitey Sharp was a Lancaster naturalist who observed the innocent caterpillars in the fall and then predicted the winter weather. He indeed, as all weather prophets, was sometimes right. But they will predict, ever since the days of Agabus (Acts 11:28), notwithstanding.
8. The Township had all solid roads and streets, but now anything but. The Township Sewerage Authority decided to drop its millions for sewerage sanitation and comfort. We were in the process, when the weather helped to upset the expert accountants on the lines and the roads. Better days ahead! They will not predict the weather again.
9. U. S. Weather Bureau, Lancaster
10. About 40 present.
11. Reported by Wilmer Reinford, Creamery, Pennsylvania. The Norristown ministry had devotional studies in homes, and probably many had Sunday School at home.
12. Reported by Ralph Heatwole, Dayton, R. 2, Virginia: On December 11—6 inches; January, three for 14; February 3rd—8, 8th—14 and 21st—12; March 22nd—2½. Some of the first snow only melting in March. March 10, below zero. Coldest for the winter 18 below.

HANS HERR'S OCEAN VOYAGE
(Concluded from Page 22)

4. The ship was **Mary Hope.** He at times eulogizes the word.
5. Susanna was his second wife. Cf Mennonite Research Journal I 3, P. 23.
6. I Samuel 7:12.
7. Hay was a most important source of roughage for horses and cattle. In Lancaster County, the pioneers were led to a land of many streams with meadows on their banks, so that most of the farms had a meadow.
8. If mosquitoes bother you, try this exterminator. Necessity is the mother of invention.
9. A Rix Dollar and a groschen were German silver coins, chiefly in the eighteenth and nineteenth centuries. The former was worth about a dollar and the latter two cents. The English pound (twice later) was almost $5.00.
10. Quite an observation!
11. Daily wage: 24-36 cents. That does not seem high!
12. Unfortunately, this is not generally so known.
13. Penn felt that believers make better citizens.
14. Silesius Angelus, nom de plume for Johannes Scheffler (1624-1677) German Poet-Mystic, who wrote **Cherubinischer Wandersmann** (1657).